

Christian Intelligencer.

WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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A SERMON,
delivered before the "Rockingham Association,"
BY HOSEA F. BALLOU.

The Lord of hosts hath purposed, and shall disannul it? And his hand is stretched out, and who shall turn it back?—xiv. 27.

My subject, my friendly hearers, is that which we can arrive without circumspection. Many are the systems of theology, and many the creeds of men, which attribute a want of wisdom, or of power, to the Creator of the world. It renders it uncertain what the result of this creation will be. Be sure, there are perhaps none who would say, that the infinite power, but at the same time there are many who acknowledge this infinity and yet contend that power may be frustrated; that his purposes may not be accomplished. None abstractly, limit the wisdom of God, at the same time some contend that plan instituted by this wisdom is like a failure of producing the desired effect. Allow the infinity of the goodness and of God, in the abstract—in theory, at the same time many contend that will exercise unending wrath and vengeance on some of his offspring. If be the case; if God is to be disappointed in his calculations, we wish to know by whom He is thus to be disappointed. "The Lord of hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?" This is the question; by what, and by whom, are the purposes of the Almighty to be counteracted.

In order to make our subject very plain, we should understand in the first place, the nature of Him who purposes; that he is possessed of attributes which capacitate him to effect his purposes, whatever they are. And here I shall find it necessary merely to mention the attributes which all concur in ascribing to Deity, because there are none who believe in the existence of God, who require any further evidence than their own observation and knowledge of facts, to substantiate the idea that he is possessed of Power, Wisdom, Goodness, Justice, and Love, in infinite perfection. These being the premises granted by all, we shall argue from them as from matters of fact. God being possessed of these qualities, can plan and execute according to his own good pleasure.

"The Lord of hosts hath purposed, and who shall disannul it?" This, though an interrogative expression, is designed to carry the affirmative of the idea, that there is no power capable of frustrating his purposes or designs; for we read in the immediate context, "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand." The purpose in immediate connection with the text, regarded the overthrow of the Assyrians, the oppressors of God's covenant people; but we find from the attributes of God, that whatever he has purposed, shall stand; whatever he wills, he purposes to do, he is capacitated to perform. We think it unnecessary to enter into an argument to prove this position, i. e. that God can carry his will into effect; for whoever acknowledges his attributes, virtually acknowledges his ability to effect all his designs. These premises being granted by all, we will enquire next, What hath the Lord purposed? and see if all will abide by these conceded facts.

Paul, to the Church at Ephesus, says, "Wherein he (God) hath abounded towards us, in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together, in one, all things in Christ, both which are in heaven, and which are on earth, even to himself. In whom, also, we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the purpose of his own will."

We often hear, I know, of God's having two wills; a will of purpose and a will of desire; but we read nothing about this distinction in the will or purposes of God, in the Bible. God hath purposed "that in the dispensation of the fullness of times, he might gather together, in one, all things in Christ, both which are in heaven, and which are on earth, even to himself." Whatever other wills God may possess, this is a will of purpose. "He hath purposed in himself." This is a will which he hath purposed in himself, according to "his good pleasure." According to the "purpose" of him, who worketh all things after the "counsel of his own will." And God says, by the

Prophet, "I am God and there is none else." "I am God and there is none like me; my council shall stand; I will do all my pleasure; I have spoken it; I will also bring it to pass; I have purposed it; I will also do it."

Here we find nothing but a will of purpose. If Paul speaks of the mystery of his will; of the fellowship of the mystery of godliness, but this is according to the eternal purpose, which he purposed in Christ Jesus our Lord. Christ came into the world to perform this will and purpose of God. "I came not to do mine own will, but the will of him that sent me." "My meat is to do the will of him that sent me, and to finish his work." "I seek not mine own will, but the will of the Father which hath sent me." "The Father loveth the Son, and hath given all things into his hands." "All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out; for I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father's will, which hath sent me, that of all he hath given me, I should lose nothing, but raise it up again at the last day."

This must be a will of purpose, for there are means provided for its accomplishment. Christ, the only begotten Son of God, is engaged in the work, and says it is his meat and drink to do it. In fact, we have no need to quote more passages from Scripture, to prove the nature of the purpose of God, with regard to the final destiny of his dependant offspring; for we have already adduced sufficient to establish the fact that his will and purpose is good, and that he is perfectly competent to consummate all his intentions. For if he is infinitely good, he cannot be possessed of a principle which should induce him to produce lasting evil; and if possessed of infinite love, he must do all he can to promote the happiness of the object of that love. If possessed of infinite wisdom, he must be perfectly competent to devise a plan which cannot fail, but from want of power to carry it into execution; and if he is possessed of infinite power then there can be no lack of this quality to accomplish his whole purpose, will, pleasure, or design. These are propositions which will be contested by none. The interrogative negation, therefore, very properly says, "The Lord of hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?" Shall Justice? This is a very plain and simple question, and can consistently, receive but one answer: nor should we propound it, were it not that we are often told that God cannot accomplish his purpose consistent with justice; just as though he had deliberately contrived a plan that was unjust, and must forego its accomplishment, or violate the dictates of justice! Certainly this is a very grave accusation against the perfections of Deity. Here is a house which, if not built upon the sand, is divided against itself, and cannot therefore stand.

God has purposed the ultimate holiness and happiness of all his intelligent creation. But says one, "this is unjust;" and then he will go to work with a thousand notions, which he neither understands himself, or is capable of explaining to the comprehension of others, to prove it. He comes in with original sin, actual sin, total depravity, backsliding, nonperseverance, impenitence, unbelief, and all that "sort of thing;" any one of which, in his opinion, is sufficient to disannul the purposes of the Almighty; and he arrays them together, and exhausts his imagination in endeavors to make them appear so abominable, so horrible, and so sinful withal, that it would be absolutely unjust for God to permit them to exist forever! Sin is of so diabolical a nature, and so aversive to the intentions of God, that justice requires its eternal perpetuity, and so it would be unjust for Christ to "finish sin and make an end of transgression, and bring in an everlasting righteousness!" Of course, the will of God must fail of accomplishment; his purpose must be disannulled! When it is said, "The Lord of hosts hath purposed," and asked, "who shall disannul it?" the answer is—JUSTICE!! Just think of this a moment. What an unlucky attribute this is. If God was possessed of infinite justice, instead of this inflexible justice, then all would go on in perfect harmony. His will and purpose could be accomplished and none could disannul it. He could work all things after the counsel of his own will, were it not for this opposing principle in his nature!

Now, my candid hearers, what appears more inconsistent than this kind of logic? Is this conclusive in your mind? And does it satisfy you against the positive assertions of Scripture, and against your own senses, that the Almighty Maker and Governor of the Universe, is possessed of principles, which are at war with each other, and that he is to be frustrated in his designs and purposes? Certainly it cannot! In fact, what is

there so unjust in bringing mankind into a state of holiness and happiness? Is it injustice in the parent, to pursue a course with his child which shall lead him to obedience, to virtue and consequent happiness? Suppose he has done wrong, does justice require that he should eternally continue to do wrong? because the patient is sick, does justice require that the Physician shall administer medicine which is calculated to perpetuate that sickness? Certainly my friends there can be nothing unjust in making mankind better than they are here in this world; nothing wrong in making their natures congenial to their situations in a better world; nothing incongruous in a being of infinite goodness destroying all that is inconsistent with the felicity of the objects of that goodness.

What need is there that we descend into the various minutæ on which the present happiness of man depends, and interpose the various obstacles to earthly felicity against the accomplishment of the purposes of God with regard to the happiness of man in another mode of existence? This is borrowing trouble from too high a source; "sufficient unto the day is the evil thereof." 'Tis sheer folly, not to say blasphemy, to distrust the power of Omnipotence, and borrow trouble from another world, on the credit of the [supposed] imbecility of God and the contrariety of the principles of his nature! Mankind would be much better off, if they would regulate their morals to promote present happiness; and not overlook their present interest and convenience, in their blind zeal to accomplish that which they thoughtlessly claim, justice forbids—to perform the work of the Almighty, because (as their systems contend,) he is interdicted by the principles of his nature, from working all things after the counsel of his own will!

Just look at this. God's purposes disannulled by the principle of justice! and he unable to perform his designs! and then comes feeble man clothed in the ephemeral wings of the butterfly, who holds the whole tenure of his existence by the mere sufferance of the Almighty, and undertakes, against this principle which has baffled Omnipotence, to fit mankind for a heaven in a future world. "The Lord of hosts hath purposed," but justice has disannulled. "His hand is stretched out, and who shall turn it back?" But here comes an arrogant worm of the dust, who acknowledges that if justice had been exercised he should long ago have been in the grave with the dead, &c., and undertakes to circumvent this infinite principle and do the work which God himself, even with the aid of this principle in his nature, was unable to perform!

Really, my friends, this appears to me childish, and there is no wonder that mankind thus engaged should think the work would be but half accomplished; the wonder is, that they should expect to do any thing against such powerful odds!

It may be thought perhaps by some, that we overlook many things which ought to be taken into the account; such as the requirements of God, his denunciation against sinners, &c. &c. But we overlook nothing which has any bearing upon the purposes of the Almighty. "The Lord of hosts hath purposed." The question is, what is this purpose? "His hand is stretched out" for the accomplishment of his purpose, and the question is, will he succeed in his designs? Has he made any requirements, or pronounced any denunciations, which are inconsistent with his purpose? We say, and we say it boldly, that God requires nothing of man but for the good of man, and that he denounces nothing upon man but which is designed to have a salutary effect upon his happiness. "I have sworn by myself, the word has gone out of my mouth in righteousness, (not in injustice,) and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Would there be any thing unjust in this? If this should be accomplished agreeable to the will and purpose and oath of Jehovah, would it violate the dictates of justice? Is it unjust for the child to feel its dependence upon its parent, or for the parent to provide for the welfare of the child? If your child foolishly disobeys your commands, is it just in you to neglect providing food and raiment, and to disinherit your child?

I submit to you my candid hearers, if it would not be most manifestly unjust of any thing which could be imagined, for God to bring perfect innocence into a situation to suffer forever? If there is such a thing as injustice in the universe, this is it; and why charge God with this injustice, and at the same time say that justice has the same effect? Certainly, my friends, I hope the time will soon arrive, when professed Christians will be led to attribute to our Maker principles which are in harmony with each other; when they will be willing to permit God to rest in peace on his throne, undisturbed by the agitating billows of eternal confusion!!

Instead of justice being opposed to the purposes of the Almighty, it is the very quality or principle which prompts him to provide for the welfare of those who are rightfully dependent upon him—those whom he has brought into existence without their privy or consent, and made dependent upon himself for each succeeding moment of their existence. "He who neglects to provide for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." And shall we charge God with infidelity, as a house divided against itself, which cannot stand? Should be careful how we impeach the Almighty, or attribute qualities to him which would be reprehensible in ourselves; not turn every bad principle off upon him, as the ancient Israelites did upon their scape-goats, to get rid of them themselves!!

"The Lord of hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?" Says one, the agency of man. Well, let us look into this subject a little.—Where did man get his agency, or free will, if you prefer the expression? O, say you, God gave it to him. He is the author of all things; 'tis in him we live, move, and have our being. Very true, and has God any design in giving this agency to man? Yes, is the answer.—Infinite wisdom cannot act without design. Wisdom degenerates to folly when in exercise without end or aim. Very well, so it does. Now has infinite wisdom given man an agency which shall defeat the end for which it was given? Has infinite wisdom contrived a plan wiser than itself, a plan to defeat itself? If so, what would infinite folly be likely to do? why, the reverse to be sure. It would contrive a plan which would answer the purpose intended. This is admirable logic. What shall we have next? Perhaps some one will start up and say, God is so powerful, that he cannot work all things after the counsel of his own will; that if he was as weak and fragile as the infant of a day, then his purpose could not be disannulled; and his hand could not be turned back! Let us see. God is so wise that he has contrived a plan to defeat himself; so just that he cannot do right, and so powerful that he can do nothing as he desires!! You may be surprised, for this is surprising. Here is the termination of all these arguments, and it is absolutely the most unaccountable and of any thing to be met with, that such a character should be ascribed to God, and at the same time he be called a being of infinite perfection!

Here, again, I know we may be accused of overlooking many things which lead to this result; but I do not see where in it affects the question at all, how we arrive at these results. Suppose our creation should prove a curse to us in the end, how much should we care, or what difference would it make to us, when in excruciating tortures from which there was no reprieve, whether God could and would not, or would and could not, prevent it? Whether we came there by a decree of the Almighty, or by means of an agency given us, for that very purpose? It would be sufficient that there was no way to escape the horrid doom. We should not cease our groans, and forget our tortures, in order to investigate the cause of all the misery were we assured there could be no remedy! So that the thousand ways invented by which to arrive at this result, affect not the case before us; the question is, Who shall disannul the purposes of the Almighty? Who shall turn his hand back from the accomplishment of his purpose?

I hope you are satisfied by this time that neither justice or free agency will have the effect to defeat Omnipotence.—But suppose, for instance, that either or both, could disannul his purpose. This would be no evidence of endless misery unless it first be proved that justice requires that perfect innocence should suffer forever: for no one will dispute that in a state of nonentity, we are at least free from guilt. And if mankind are possessed of an agency which shall defeat the schemes of God, this is no evidence of endless misery. But, say you God requires of man to do thus and so, in order to be forever happy, and they disobey his requirements, they disannul his purposes. Very well, what then?—Does this prove endless misery? Why, yes, say you, for God requires that man should be thus miserable in consequence of his disobedience. But stop a moment;—according to your theory, man is a free agent; he has already disannulled the purposes of God, when these purposes were for his good. Think ye, he will now submit, when the purposes of God are confessedly to his injury? No, depend upon it. By this time he knows his strength too well; he will disannul the purposes of God! When an unruly ox breaks your enclosure, unless under an additional restraint, he will be more likely than ever to break it again; and more will be required now than would have been requisite to prevent the first breach. If possessed of infinite wisdom,

you would have made your inclosure a little more secure in the first place.

But here comes another good friend and says, "If neither justice or free agency can disannul the purposes of God the devil will, at least turn his hand back from accomplishing them." Though "the Lord of hosts hath purposed," yet the devil will "disannul it." Though the former "hath stretched forth his hand," yet the latter "shall turn it back!!"—But, who is this devil, who has more power and wisdom than the Almighty?—Let us inquire a little and see if God is defeated from this quarter.

God is the author of all things, is he not? Yes, is the answer of every one. Then of course he made the devil, did he not? Yes, but the Lord made him an angel of light, and he made himself a devil. And made himself capable of frustrating the designs and purposes of God, did he? Yes! He had no power, or other faculties, but those which he received from God, had he? No! then here we have again the laws of nature reversed, the stream rising higher than the fountain; the creature more powerful than the Creator; philosophy is changed; power degenerates to weakness, and wisdom to folly!

Is it possible, that any can believe that infinite power has constituted a principle or being, with more power than itself possesses? with more than infinite power!!!! St. Paul says, speaking of the adverse spirit, or devil, that he is the enemy of all righteousness. If, then, there is a righteous principle in God, on the supposition that the devil is the most powerful of the two, he will certainly destroy it. If he can disannul the purposes of God in one instance, he can and will in every instance. It is, therefore, perfect folly, (so to speak,) if it is the will of the devil to make as many as possible miserable to expect that any that will be happy; for the devil has the most power; he has purposed, and who shall disannul it!!! But, is it to be expected that this enemy of all righteousness is to torment wicked men? Certainly not. None but the righteous can come under his displeasure—the wicked are kindred spirits. Therefore, give the devil all the power you please, it only argues against the happiness of the saints, if he is the agent in the infliction of torment! If you can prove that one individual is to be endlessly miserable, we can prove, from the same argument, that the saints, without exception will be thus miserable let what will become of the sinners.

The argument just now was, that justice required the endless misery of the wicked. Well all are wicked. This we have conceded. Every unaccountable being is a sinner. Then all must be endlessly miserable; but who is to inflict this torment? Perhaps you answer the devil. But you must recollect that the devil is the enemy of all righteousness, that he is opposed to every attribute of God. If, therefore, the endless misery of any portion of the human family be just, if it be required by justice, it cannot be the business of the devil to inflict such punishment; for he being the enemy of all righteousness, could not be engaged in so righteous a cause! God, it is agreed by all has purposed the reverse and it would be contrary to every principle of his nature to create beings on purpose to make them miserable.—In fact, it is not supposed by any that he is to be thus engaged. So, look which way we will, we find this system hedged in with insuperable difficulties, and we are led to conclude, with the prophet Micah, that "God delighteth in mercy; the he will have compassion on us; subdue our iniquities, and cast all sins into the depths of the sea;" that "he will perform his truth to Jacob, and his mercy to Abraham, which he hath sworn unto our fathers from the days of old saying, 'In blessing I will bless thee, in multiplying I will multiply thee; in thee and in thy seed shall all the nations, kindreds and families of the earth be blessed.'"

My candid hearers, I wish you to think of these things. Think one moment before you subscribe to the idea that the purposes of God can be disannulled. I profess no peculiar skill in these matters, but certainly it appears as plain as noon-day to me, that these ideas limit the God of Israel, detract from the majesty of Heaven, and go to destroy the happiness of man. It may be I speak plain; I hope I do; for "in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." But "I have neither wit nor words, nor utterance, nor form of speech, to stir men's souls;" I only do as Anthony did at Cæsar's funeral; "speak right on," tell you what you yourselves do know; for there is not a proposition here but must be self evident to every candid mind.

We know, to be sure, that this doctrine is said to be licentious; but those who thus denigrate it, pray for the truth of what they call the devil's doctrine!

We will take one more view of this subject, and then close. The objection

would say with the same force, and might be brought with the same propriety against the doctrine, as proclaimed by the Angel at the birth of our Saviour, "Behold I bring you glad tidings of great joy, which shall be to all people." Did the Angel preach a licentious doctrine? Was he deluded? Did he, think ye, forget his errand, in his flight from the bosom of the Father, and wend his way to this benighted earth, with the syren song of peace and salvation upon his lips, when he should have wreathed the garland, not of hope and joy, but of eternal condemnation upon the brow of the offspring of infinite love?

Suppose some one possessed of the modern wisdom of this world, had been seated on the plains with the shepherds listening to the night breeze, as it whispered through the lofty palm trees, contemplating the brilliancy of the starry heavens, and the magnificence of the works of nature, every breath falling in audible accents upon the ear; the shrubbery and long rushes, rustling in the soft breeze, the moonless night, our modern wisdom, with its boasted refinements, less rustics about the awful condition of their immortal souls—yes, with these shepherds as innocent of crime or ambition as the gentle flocks which lay in detached groups, peacefully chewing their cuds around them: when, lo! there appeared, suddenly, a light around about them, above the brightness of the sun. And the Angel said—"Fear not, for behold I bring you glad tidings of great joy, which shall be to all people."—"Hold!" says our modern philosopher, "you preach a licentious doctrine, a damnable heresy, the devil's doctrine.—Nothing but the fear of the dread vengeance of eternity, can induce mankind to love God and keep his commandments." But here he is interrupted; the angel was not without witness. A multitude of the heavenly host were with him, and break in upon the ill-timed response, with the heavenly song—"Glory to God in the highest, and on earth, peace and good will to men." Confounded, he drops his head, and anxious to retire from such company, passes off, muttering as he goes, *bound to destruction—licentious doctrine*—and singing as a counter-part to the licentious song of the Angels.

"I own in the deep where darkness dwells,
The land of horror and despair,
Justice hath left a dismal hill,
And laid her store of vengeance there."

"There, Satan, the first sinner lies,
And ruins and life his iron bands;
In vain the rebel strives to rise,
Crushed by the weight of both thy hands."

"Where saints and angels, from the East abide,
Chanting loud hallelujahs to their God,
Look down, on sinners in the realm below,
And draw fresh pleasure from their endless woe."

O my God! what a song! How would this chime with the glorious song of *peace on earth, and good will to all men*? Why, my friends, the mountains around about Bethlehem would have shrunk from the frightful echo, while they responded, "Glory to God in the highest." Yea the babe in the manger would have groaned aloud, "Ye know not what manner of spirit ye are of."

"The Lord of hosts hath purposed, and who shall disannul it. His hand is stretched out, and who shall turn it back?" My friends, there is no power in heaven, earth or hell, that can disannul the purposes of God. "He that promised is able to perform. Let us, then, throw away our fears of future infelicity, and attend to those requirements and duties on which our present happiness and the happiness of the world depend."

CHRISTIAN INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDINER, NOVEMBER 6, 1835.

"God hath reconciled us to himself by Jesus Christ.—2nd. Cor. 5—18."

This is the most joyful tidings—the most welcome and glorious news that ever saluted the ears of God's intelligent creatures, it is a transporting assurance, and that mind must be blunted indeed that feels no emotion of gratitude toward his heavenly Father for his unspeakable goodness—that heart must be as hard as adamant that is not softened and raised by this to a religious and devout feeling. This declaration is enough to make angels shout for joy—and men to weep for gladness. It is deeply distressing however, to the intelligent mind—it is profoundly abasing to the reflecting soul, to consider the ingratitude and sinfulness of God's offspring. Man will disobey the wholesome laws of his Maker; vicious propensities govern his actions—the rage of corruption has the ascendancy—the intellectual faculties have become debased—the human understanding is veiled in darkness, and man is a slave to passions;—if it were not so, love to God would be paid as the most delightful tribute, good will to our fellow creatures would spring up in the secret chambers of the heart, as the natural fruit of the soul. But they are deceived by some strange freak or other, they have been led to suppose there is more pleasure to be taken in sin and unrighteousness than in the paths of wisdom and virtue. "Well there is pleasure to be taken in sin." But mark me—it is such a pleasure as the traveller experiences when he treads upon the flowery turf beneath which a volcano slumbers.

There is joy in the halting places of iniquity—such a joy as one would feel when having reposed upon a bed of flowers he should awake stretched upon the sands of the desert with the deadly simoom sweeping o'er him. There are flowers in the garden of guilty pleasure, but beneath them the speckled serpent hisses. There are fruits pleasant to the eye, but they grow on the Bohon Upas. There are fountains and pools, but they contain naught but the black waters of despair. There vice may be seated upon a dazzling pavillion, decorated in all the shining apparel of this lower world, but the dagger of death is hid beneath her robe. Words may fall from her lips, but they are false as perjury—her breath is a pestilence—her touch contamination, despair and death. But there is a remedy for the diseased soul; a physician whose touch can heal the heart. "Ye disciples of mere natural religion—ye votaries of aspiring reason—ye advocates for the power of philosophy, tell me I beseech you, when my mind is pressed down with grief, when my soul languishes for a physician whose presence will prove a panacea for every wound? These miserable comforters are dumb." I will turn to the intelligent christian. Disciple of the blessed Saviour, humble follower of the Redeemer, tell me I pray you where I may find a deliver from this bondage of corruption into the glorious liberty of the children of God? He takes the Scriptures in his hand—he opens the sacred volume and reads the welcome tidings, *all things are of God, who hath reconciled us to himself by Jesus Christ*. A ray of light darts through the gloom that had involved the mind—a gleam of hope springs up within the anxious soul, it is the pledge and companion of eternal joy—the foretaste of never-ending felicity in the presence and enjoyment of God. Jesus Christ revealed peace on earth and purchased the race of Adam with the crimson current that rushed through the avenues of his generous heart. Glory to God in the highest, on earth peace and good will to men.

THE COMET.

The Comet about which so much has been said, has appeared and disappeared, and this globe still continues to roll upon its axis. The credulous and superstitious have made themselves miserable and unhappy—and the many prophets and soothsayers who predicted that some terrible calamity would befall us in consequence of a whisk of his fiery tail, have proved themselves mere ignoramuses. There are a certain portion of community for two years past who have been busy in filling the ears of ignorant mortals, with tales of coming terrors; even the entire destruction of the world, has been confidently anticipated. In every age and in every country there have been such soothsayers, and they have always found fools enough to swallow with avidity, all the marvellous stories and predictions which a diseased or wanton imagination could invent. To show the astonishing infatuation to which people are sometimes subject, we transfer to our columns the following historical instances.

John Stofferus, a learned man who flourished in the 16th century in Suabia, predicted a terrible deluge in 1524 which alarmed all Europe. He was seconded by the astrologers of the day, and all sorts of expedients were contrived in order to evade the menaced calamity. People who dwelt near the sea shore, sold their estates at a great loss. Inspectors were sent to survey grounds in the provinces to which men and beasts might resort to escape the inundation, and books were published pointing out the most feasible methods of avoiding the catastrophe.—The panic raged violently in France, inasmuch that some persons grew distracted; some built high arches as a means of deliverance; and M. Auriol, a magistrate of Toulouse, actually erected four high pillars with a boat on the summit. But the obstinate continuance of dry weather chagrined the prophets amazingly. Nevertheless Stofferus persisted in his prediction, the fulfilment of which he merely postponed to the year 1586.

In the same century, a Lutheran divine foretold the end of the world, which was to happen in 1533. On the day appointed, while he was preaching, a sudden tempest arose, during the raging of which his hearers remained perfectly quiet, having all faith in the prophecy. But as the storm subsided, quite disappointed in their expectations, they tore the preacher from his desk and gave him a severe flagellation for his mistake.

In the year 1761, two men at Cologne having reported that they had just arrived from Damascus, were visited by the Jews of the former place, with whom they conversed in the Hebrew—Chaldaic, Greek and Latin languages. They came, as they affirmed, by order of heaven, to call men to repentance; and stated themselves to be prophets, and only 700 years of age. They predicted, among other things the destruction of Constantinople in 1766; the inundation of England in 1769; an earthquake throughout the globe in 1770; the fall of the

sun, moon, and stars in 1771; the conflagration of the whole earth in 1772; and finally the general judgment in 1773. We believe they proceeded no further in their predictions.

Myriads of sooth-sayers of this description have at different periods endeavoured to disturb the peace of the world by foretelling its sudden dissolution. Among them one George Bell, a religious enthusiast, about half a century since pretended to foresee the end of the world; but having retracted before the time allowed their fears to subside. Lord Napier, the ingenious inventor of the logarithms, suffered himself to be affected by a similar delusion, and also foretold the end of the world at a certain date, which period however he happened to outlive. Whiston, the Mathematician, predicted, not the destruction of the earth, but the actual advance of the millennium at a period which he changed nevertheless to survive, and countless other prophets of modern times have predicted that awful calamities were about to fall upon the nations of the earth, yea that the earth itself was about to reel—stagger and tumble into its original nothingness, yet nothing very alarming has taken place, and the earth still moves on as regular as time, and as soft and harmonious as the breezes of heaven.

As we before stated, the Comet has appeared as was foretold, it did not approach probably very near the earth, say 15000,000 leagues, for while one was travelling towards the orbit of the other, the latter had receded far enough to be entirely out of the way of mischief. It has disappeared, and before it re-appears, nearly all who are now living will have passed from off the stage of action.

SABBATH EVENING.

It is past! another day of rest lies buried in the tomb of oblivion. The sun, as if weary of dispensing his rays upon inactive millions, has withdrawn himself from this western hemisphere, and is lighting up distant regions with his gorgeous splendors. The land we inhabit is slumbering beneath the star-studded canopy—the winds breathe gently and the undulating waves of the ocean as they break upon the shore, give out mysterious music. The past has been a day of gladness,—we have listened to the words of promise recorded upon the heaven born pages of inspiration, and they flit across the memory like angel's shapes. Our prayers have mingled with those of myriads of devotional beings, and holy aspirations have leapt from off the altar of the heart. The choir which binds us to the all-pervading Spirit of the universe, has been tighter drawn and in imagination, earth's dark ties were riven and the happy spirit soared on high, and dipped its pinions in the font of light. It is gone—the vision paused but for a moment, and then vanished; but it was not a vain thing;—it produced a blessed calm which still prevades us, and lulls the wayward passions to rest. Long may we feel its influence—yea—even till the spirit shall burst its clay tenement and enter the realms of eternal day.

UNIVERSAL SALVATION is inscribed upon the green fields of Nature, and upon the arched sky; it is the theme of benevolent hearts here, and it will be the song of angels, and of saints in the regions of bliss throughout the ceaseless ages of eternity.

From the Herald of Holiness.

CRUCIFYING CHRIST.

The sin of crucifying Christ is not limited to those who literally perpetrated the horrid deed eighteen hundred years ago upon Mount Calvary, but Christ is daily crucified; not only by those who acknowledge him that they care little or nothing about him, but by thousands and tens of thousands, who profess to be His friends; indeed by all—whatever their profession—who are not free from sin. Many who profess to abhor the very thought, are as guilty of it as the most abandoned. Many who feign to wonder at the depravity of Judas, who betrayed and sold his master for thirty pieces of silver, sell the Lord of glory every day for a more paltry sum. Yea, crucify Him afresh, and put Him to open shame.

If the Saviour should at this time appear on earth in every way as He did in the person of Jesus, the humble son of Mary, how very few of those who profess to be his friends, but would reject him, and be ready to assent to, if they did not themselves utter the cry of away with him; which would be the same thing in the sight of God, as to assist in literally putting him to death! How many who are ready to ask, with a sneer or a smile, can any good thing come out of Nazareth? Is not this the carpenter's son? Alas, how many of the professed followers of Jesus, who are willingly ignorant of the very first principles of his religion!

Most of man's teaching on this momentous subject, has been but the darkening of counsel by words without knowledge. And so long as men will be led and taught by men, they will be blinded and misled. The pride of human learning, worldly ambition, the lust of human applause, and the desire to display genius and talent have not only darkened the spiritual vision of those who have taken it upon themselves to be teachers of divine truth, but have induced them—as they regard the praise of God—to labor rather to astonish and dazzle the multitude with the fruits of their own imagination, than to enlighten and instruct them by an exhibition of the plain and simple truth as it is in Jesus. Thus men are permitted to deceive and to be deceived; blind

leaders of the blind. And there is in human nature, besides a love of the mysterious and strange, a *willingness to be blinded*, and thus to continue in the darkness and bondage of sin. But it is the privilege of all who sincerely desire to know and obey the truth shall make them free. Not only free from the bewildering influence of man's teaching, but free from sin, and every real evil. The immutable promise to them is that they shall be all taught of God. And when they are thus taught, they will not only learn what true religion, or holiness, is but how it is attained. As many as receive and confess Christ, unto them does he give power to become the sons of God.

COMMUNICATIONS.

For the Christian Intelligencer.

"Man never is, but always to be blest." Pope.

Such is the condition and such the lot of fallen man. Human life, from the cradle to the tomb, is little else than one unbroken round of disappointment—one continued scene of disappointed hope and blasted expectation. In youth, we view this life as one long sunny day, without a cloud to obstruct, a disappointment to vex, a sorrow to corrode or misfortune to teach us the instability of earthly enjoyments.

But as we glide down the stream of life we find one disaster after another, one storm after another, one shipwreck after another, till forced by these solemn teachings to pause and reflect, when we learn our sad delusion, and the very wrong estimate made of human life and human manners.

We find that those objects which we so eagerly pursued, and which we promised ourselves would yield us unmixed and complete, we have either failed to attain, or if attained, we have never realized from them that happiness we so fondly anticipated.

And thus it is through the whole course of life: we find that the happiness which we have from time to time promised ourselves, has like an ignis fatuus, continually eluded our grasp; that happiness is as far from us as ever, and that we, like the ancient inhabitants who searched for the place of the rising of the sun, are no nearer the object of our wishes than when we first commenced. We learn, in the language of the wise, that "dissatisfaction in enjoyment and uncertainty of possession" is stamped upon every thing which bears the impress of mortality.

Even he who has made the greatest acquisitions and has arisen to the highest station in life is far from being happy.—Aristotle who had made great acquisitions and progress in science, whipped the sea because it would not obey him; and Alexander the great, who extended his conquests over the whole world, is said to have wept because the Almighty had not made other worlds which he might conquer.

There is, after all the acquisitions of this world, proud and exalted as they may be, an *aching void within a vacuum in the immortal mind of man which nothing mortal can fill*; a certain dissatisfaction which nothing of a fading transitory nature can render satisfied and happy.—And what is this grand elixir of human life? in this dark and bewildered state of dissatisfaction, toil and trouble, this scene of anxiety and woe, on what shall the human mind be stayed? when shall it look for that un fading and substantial enjoyment which it has sought in vain from earth?

It is in the religion of Jesus Christ—who has "brought life and immortality to light"—that hope of a glorious immortality beyond the grave, which is an anchor to the soul that will afford the mind sweet and calm repose from all the temptations and trials of life.

It is this Heavenly Hope, which "of all passions most befriends us here" that sheds a benign influence over the otherwise cheerless and desolate abode of man. It is this divine armor which enables him "to stem this sea of troubles"—to bear with christian philosophy "the slings and arrows of outrage and fortune," and with genuine meekness of mind smile at "the merciless pelting of the pitiless storm of adversity," his eye intently fixed on that sure haven of eternal rest, where he expects ere long to moor his weather-beaten dismantled barque safe from the storms and tempests of this wasting ocean of discontent and anxiety. This it is which inspires him with fortitude to bear up under the greatest trials of this state which "whispers hope in the dungeon of despair and speaks deliverance to the captives" which teaches him to prepare for

"That vast ocean he must sail so soon,
And put new hopes on board, and wait the wind
That shortly blows us into worlds unknown."

It is this which teaches that though "life is war, eternal war with woe"—though we "spend money for that which is not bread, and labor for that which satisfieth not." Christ is the true bread of Life, and when we awake in his likeness then shall we be satisfied that when the "earthly house of this tabernacle is dissolved, we have a building on high—an house not made with hands eternal in the heavens, where the wicked cease from troubling, and where the weary are forever at rest."

For the Christian Intelligencer.

EXTRACTS FROM THE FRIEND OF PEACE.

"An eloquent speech delivered by Mr. Wilberforce in the British Parliament, in favour of propagating christianity in India, with a view to abolish human sacrifices in

that country, contains some observations which we hope he will repeat in the house on the present subject." the subject of war.

"It was" said he, "formerly my tale, I plead the cause of a people, whose woe I felt my heart, were finally rescued from the situation in which they groaned, the abolition of the slave-trade. That was doubtless the cause of suffering humanity; but I declare, that if we entirely exclude the consideration of religion, humanity appears to me to be still more concerned in the cause I am now pleading, than in for which I was formerly the advocate. "I for my part consider it as absolute blasphemy to believe that that great Being, whom we owe our existence, has doomed a large portion of mankind to remain forever in that state in which we see the natives of India at this day. I am confident providence has furnished remedies fitted to the case, and I hold it to be our duty to apply them. And I am satisfied that not only may this be safely attempted but that its accomplishment will be in the highest degree beneficial."

May God grant that this powerful advocate for "suffering humanity," may have heart fervently engaged for the abolition of the war-trade. Here he may find a noble and ample field for the display of his philanthropy and his eloquence. With greatest propriety he may state, that miseries, occasioned by the Universal system of war, are far more dreadful, than those occasioned by either of the limited customs, for the abolition of which he so honorably and successfully contends.

If it would be blasphemy to believe that God has doomed so great a portion of creatures as the natives of India, to remain forever the subjects of their present delusions respecting human sacrifices; can it be less than blasphemy to believe that he has doomed not only all Christendom, but the nations of the earth, to be forever deluded, as to support the most desolating custom, which ever resulted from human depravity, or which ever afflicted the race of Adam? Here with sincerity I can add the words of Mr. Wilberforce.—I am confident that his providence has furnished remedies fitted to the case; and I hold it to be our duty to apply them."

On reading the foregoing extract, I was struck with a number of expressions therein contained.

1. Mr. Wilberforce, and Mr. Worcester both use the word *forever*, as applicable to this state of being. Or

2. They admit promises, which seem to go to support universal grace and salvation. For

3. They both say, respecting the slave trade, and the war-trade, and likewise respecting humanity and christianity, "that they consider it as absolute blasphemy to believe that, that great Being, to whom we owe our existence, has doomed so large a portion of mankind to remain forever in that state in which we see the natives of India at this day." Now

4. If these good men could not believe that God had doomed the natives of India to remain forever in their ignorant and wretched state in this world, how could they consistently believe, that God had doomed them to sin and misery forever in another world? For

5. If it was considered absolute blasphemy by these good men, to believe the natives of India, doomed by their Maker, to ignorance and wretchedness forever in this world, where God has not left himself without witness, in that he has done them much good, how could they consider it any less than "absolute blasphemy," to believe that God has doomed any portion of mankind to never, never, ending misery, in another world? For

6. Mr. Worcester, says, in the Friend of Peace, or Solemn Review,

"We regard with horror the custom of the ancient heathens in offering their children in sacrifice to idols. We are shocked with the customs of the Hindoos, in prostrating themselves before the car of an idol to be crushed to death; in burning women alive on the funeral piles of their husbands; in offering a monthly sacrifice, by casting living children into the Ganges to be drowned. We read with astonishment of the sacrifices made in the papal crusades, and in the Mohammedan and Hindoo pilgrimages. We wonder if the blindness of christian nations who have esteemed it right and honorable to buy and sell Africans as property, and reduce them to bondage for life. But that which is fashionable and popular in a country is esteemed right and honorable, whatever may be its nature in the views of men better informed."

But while we look back with a mixture of wonder, indignation and pity, on many of the customs of former ages, are we careful to enquire, whether some customs, which we deem honorable, are not the effect of popular delusion?"

Mr. Worcester has respect to war in the above popular delusion. May not the doctrine of endless torment in another world,

popular delusion? The ignorance and error of mankind in this world, may be attributed to their good in another world: how never, never endless sin and misery be for good, I am not able to see.

S. S.

NEWS DEPARTMENT.

And catch the manners living as they rise."

GARDINER, NOVEMBER 6, 1835.

THE ROAD FROM THE PENOBSCOT TO THE KENNEBEC.

We last week briefly noticed a petition to the next Legislature for a Rail Road from Bangor to Gardiner, and another from Bangor to Augusta. Both of these petitions have the same object in view, that of facilitating the communication between the eastern and western parts of Maine, and states to the southward and westward. To supply in fact one link in the chain of communication between the Croix and the Mississippi. This we propose to be at least the principal object. To accommodate merely the travel between Bangor and Augusta, or between Bangor and Gardiner or Augusta, would not, in our opinion, justify the cost of a rail road upon one of those routes; but as part of a general route entirely across the state, one of the proposed links is of great importance, if rightly located cannot fail to be profitable. If then the object of both petitions be effected by a union of effort and capital it would seem to be sound policy in every point of view to effect such a union. — it be done? We answer with the utmost confidence, yes! Let the contemplated road from Bangor to Frankfort be extended to Belfast, and we are assured that extension is practicable, and from Belfast let the route indicated by the Belfast and Kennebec, we have the most satisfactory assurance, is much more favorable to the construction of a rail road than any whose western terminus on the Kennebec is Augusta. And it is also, we believe, as short. We mean to say, that the route from Bangor to Gardiner, via Belfast, does not exceed in distance any practicable route from Bangor to Augusta. — indeed, we very much doubt whether any like a direct route between those points is at all feasible. If Augusta be made the western terminus of the Bangor road, we think it will be found necessary, either to go so far south as to intersect the Belfast and Gardiner route, in the town of Washburn, or else so far to the north as to strike the valley of the Sebasticook. Either of which variations would so much increase the length of the road, and the cost of it, as to give the preference to the Belfast and Gardiner route, if any regard be paid to sound policy and prudence. — But, as before intimated, in the construction of a rail road from the Penobscot to the Kennebec, regard should be had to a general route across the state. Where then will the route leave the Kennebec. Most assuredly at Gardiner. Nature has so completely arranged the valley of the Cobscook River that not the slightest doubt can be entertained that in the location of a rail road from the Kennebec to Portland this valley must be pursued as its eastern terminus. — At this point of view, therefore, even if the Belfast route were no better than the other, inasmuch as it would terminate at a point 6 or 7 miles nearer Portland, it would have a decided advantage in the saving of distance. — But some may imagine, that as Augusta is the capital of the State, of necessity this place must be traversed by the rail road. We can see no necessity for such a location. The natural features of the country are opposed to it, as we have no doubt they are. That proportion of the travel and the business to and from the eastward, has any interest in, or connexion with, Augusta? — Very little indeed! Why then the necessity of going violence to nature, and incommode the great mass of the country by deviating from the best route, merely for the purpose of passing through the capital. Because, it is by no means certain that Augusta will always remain the capital; indeed, the probabilities are against the supposition. — But by no means follows that if Augusta be avoided by the great route through the State, from east to west, that no communication is to be had with her by means of rail roads. The valley of the Kennebec presents a channel for another rail road which will connect the eastern and western one only 6 miles from Augusta.

We have only time now to throw out these hints for the consideration of our friends to the eastward. Let the subject be fairly and fully investigated and we are content to leave the issue. We commend this subject particularly to the consideration of our friends, the editor of the Bangor Republican, who, as if we mistake not, a pretty familiar knowledge of the route from Bangor to Portland, above indicated. Any one wishing to trace the route on the map will commence at Bangor, pass down the west bank of the Penobscot through Hampden to Frankfort, thence through Swanville by the "head of tide" to Belfast, from Belfast through

Belmont, Searsport, Liberty, Appleton, Washington, Patricktown, Windsor, Whitefield, the easterly part of Hallowell, and Pittston, to Gardiner. From Gardiner westwardly, 10 miles on the border of the Cobscookcontee, through Litchfield or Richmond, to the south east corner of Bowdoin, through Bowdoinham and Topsham, to Brunswick. The location from this point to Portland we leave to our Brunswick neighbors. From Bangor to Gardiner by this route the distance would not exceed 68 or at the utmost 70 miles, and from Gardiner to Brunswick not more than 23 miles.

FOREIGN INTELLIGENCE.

LATER FROM ENGLAND.

London and Liverpool papers, both to the 26th ult. inclusive, have been received by the independence, Capt. Nye, at New York.

The engagement at Bilbao on the 11th was much less disastrous to the Queen's troops than first reported.

A New Ministry has been formed in Spain with M. Mendizabal at its head which promises to secure the approbation of many of the Liberals.

Advices from Greece to the 15th of August state that Col. Gordon at the head of a moveable column, had succeeded in destroying near Corinth the band of robbers who murdered Capt. Kraus and 50 Germans.

The Cholera in Italy appears to be subsiding. The aggregate number of deaths at Genoa is stated at between 3 and 4000, of which 1000 occurred in a single week.

The London papers of the 25th contain an official announcement that American vessels have a right to trade directly with Singapore.

Waking Up. We understand the Belfast Steam Boat and Wharf Company have sent an agent to New-York to make arrangements for having here early in the spring, two boats; one to be as fast as the fastest, to ply daily between this place and Bangor, and the other to Eastport and Calais twice a week.

The steam boat wharf, which is to be near seven hundred feet in length and will serve as a breakwater for the inner harbor is now in progress and will be completed early in the spring. — *Rep. Jour.*

Mr. Joseph A. Levy, news collector for the Charleston Mercury, fell between two boats in that harbor on the 19th inst., while attempting to board a vessel, and was drowned.

A letter from an officer of the U. S. ship Ontario, to his friends in Charleston, dated Rio, August 13th, says: "We are ordered to sail immediately for St. Thomas, on the coast of Africa, to get the money from the governor, who was bribed by the Spanish Pirates recently hung at Boston."

Native Almonds. A Mr. Ira Stimpson, of Gates County, near Rochester, in the state of New York, has this fall raised nearly a peck of almonds, from a limb grafted on a peach tree.

The Journal of Commerce mentions the arrival in that city on Monday, in custody of a Police officer of Mrs. Mary McKinley, who lately stopped payment in Philadelphia for something over \$100,000. She has been indicted for obtaining goods under false pretences from a merchant in N. York.

The New Orleans Union of the 9th inst. states that the steamboat Boonslick, Capt. Lake when on her passage thence for St. Louis, burst her boiler, nearly opposite to plaquemine, by which accident the Captain and Engineer lost their lives, and a number of other persons on board were scalded in a serious manner.

The British Government has appointed Henry Stephen Fox, Esq. Envoy Extraordinary and Minister Plenipotentiary to the United States.

Wm. B. Washington of Portage County, Ohio has been convicted of Perjury and sentenced to the State's Prison for seven years. The trial created great interest — more than two hundred witnesses were examined. — *Post.*

By the last accounts from Para (Brazil) the Indians, &c. had entire possession of the town and would probably continue to hold it. Most of the former inhabitants who were fortunate enough to escape massacre, had fled to Maranhao, many of them in a state great destitution. — *Jour. Com.*

Mr. Walter Hayward Jr. was found suspended from an oak tree in the neighborhood of his residence, at Bridgewater, Mass on the 17th inst. He was married to a beautiful young lady only five days before. — *Commercial Gaz.*

Sad Death. Charles Hyde, a lad recently from England, was killed at the shop of R. Hoe & Co., in Gold Street, on Friday evening by the following sad and unusual accident. Hewas lighting the lamps for the evening, and standing near a large grindstone, which was running with great velocity, but upon a shaft so true, that the poor boy not noticing the motion stepped on it. His leg was instantly carried under the guard, where it remained near a minute before his condition became known, during which time the limb was ground nearly off. He was taken out insensible, but revived afterwards sufficiently to relate the circumstances of the accident. — *Jour. Com.*

Very late from Texas. By a letter received by the Philadelphia Gazette, dated Nacogdoches, sept. 14th, it appears that the people of Texas are in a state of great anxiety in consequence of the despot Santa Anna having excited the Indian tribes to war against the settlers. A council has been held of the tribes at Nacogdoches, at which, were also some of the distant tribes of Cananches. The people of Texas have written to President Jackson, to arrest the emigration of the Creeks; 5000 of whom were soon expected, and who it was feared

might be induced to join the other Indians. They also call upon their brother Americans in the north to send on munitions of war reinforcements. — *N. Y. Star.*

A fatal affray took place in the western limit of New Bedford, on Saturday among half a dozen sailors, in the course of which three muskets were discharged, and a man named Henry Mariner of New Jersey mortally wounded. Another man by the name of Reed had an eye knocked out and his head severely beaten, and one or two others were wounded. — *Bost. Post.*

Pensacola, Oct. 10. Naval. The U. S. sloop of war Vandalia, sailed from this port yesterday, on a cruise to windward. — We have heard that the whole squadron will rendezvous at some West India port, perhaps St. Barts about the last of November, to receive the orders of Com. Dallas. We may expect the squadron here, towards the close of December.

The blacklegs of Lexington, Ky, are in trouble. It is found that Judge Law can come up with them as effectually as Judge Lynch. Several has been sentenced to six months confinement in the workhouse where they will be employed in breaking up stone for the Macadamized roads.

The velocity with which the light of the sun travels to the earth, may be estimated from the fact, that it passes in the eighth part of a second, through a space which the swiftest bird could not traverse in three weeks.

Flood. The papers state that the Genesee River, and other streams in the western part of New-York, swollen by rains, have overflowed, and destroyed property to an immense amount. Eight men were drowned in Buffalo, by the upsetting of a boat. But few particulars are stated. The Buffalo Whig says:

"A letter has been received by a commercial house in this city from the upper Lakes giving an account of the probable loss of the schooners, Globe, United States and Commodore, they having been driven on shore in a gale. The mate and four men were drowned from off the Commodore."

The Boston Atlas says, that the Firemen of Salem have fitted up one of the most powerful engines, with a pole and other appendages, to enable them to harness four horses at a moment's notice; and they promise themselves to be in Boston in one hour from the time they may learn that their presence can be useful.

The Steamboat Champlain has made a trip from New York to Albany in nine hours and fourteen minutes, including 57 minutes lost at the several landings making the actual time of running 8 hours and 17 minutes—the shortest passage ever made.

A severe shock of an Earthquake was felt at St. Louis on the 6th inst.—the only one for the last ten years.

The Old Colony Memorial states that about 200 men are now at work on the Taunton Branch Railroad, which is to connect with the Boston and Providence Railroad to Mansfield—and that the road will be completed in the course of next summer, and will most probably be extended to New Bedford.

According to an article in the Charleston; S. C. Mercury the whole number of inhabitants in the 12 slave holding States is 3,660,567—and the number of slaves is 2,005,475.

The bodies of three negroes packed in tierces were forwarded from Baltimore for Philadelphia, by the Union Line; and put on shore at Newcaste, Delaware, on account of their disagreeable odour. — They were probably subjects for dissection forwarded for some medical institution at the north.

The city of Troy contains a population of 16,671. Increase since 1835, 5,415.

A handsome new Wesleyan chapel was lately destroyed by fire at Woodstock in New Brunswick. Measures have been already taken for rebuilding it, two individuals having subscribed nearly £100 for the object.

Duff Green late Editor of the Washington Telegraph, advertises for sale the presses, type and materials, used in printing for Congress.

We are sorry to learn that Mr. Legget, principal Editor of the Evening post, is suffering under a severe illness. His disease is typhus fever.

Information Wanted. Information is wanted of one Patrick Cavermer, who has been missing since last Spring—last heard from at Eastport, bound for Boston. His wife and family are now in Bangor, and would be grateful for any information respecting him. They are in a destitute and helpless condition.

Singular Fact. Five thousand bushels of wheat have just been received in New York from Liverpool which was shipped from that port in 1831. A sample was exhibited, which appeared in perfect order.

Shipwreck and loss of Lives. The bark Mary Ann, of New Bedford, Jephtha Jenny, master, sailed from that port on a whaling voyage on the 23d of September, and on the fifth day out was thrown upon her beam ends, in which position she remained for three hours. When she righted she was full of water—bulwarks, and all her spars and rigging, except the foremast and bowsprit, were carried away. Two men, one named Pearce, an Englishman, and the other Vincent, a Portuguese, perished in the fore-castle. The remainder of the crew, 14 in number, were taken from the wreck the next morning by the ship Birmingham, from New York, for Liverpool. The captain, mate and second mate were taken from the B. by the packet ship Independence, for N. York, and arrived at the latter place on Saturday. The Mary Ann was owned chiefly by Wm. Rodman, Esq. and was insured for \$10,000. [Boston Post, Oct. 27.]

Appointments.

The editor will preach at East Thomaston next Sabbath.

MARRIED.

In this town, Mr Charles Sawtelle, of Bangor, to Miss Sarah Prescott.
Mr Benjamin Church to Miss Sarah Winslow.
In Portland, Mr Edward Richards to Miss Ennice Jewett, both of P.

DIED.

In Augusta, Mrs. Locke, wife of Mr Daniel Locke, aged 34.
In Farmington, Mr Benjamin Stevens, aged 57.
In Wiscasset, Miss Sophronia Wet, aged 17.
In Cambridge, 27th ult. Mr Daniel Davis, Esq. formerly Solicitor General of the Commonwealth of Massachusetts, aged 73.

Broadcloths & Cassimeres.

ROBERT WILLIAMSON
TAILOR AND DRAPER,
NO 2 CENTRAL ROW.

HAVE constantly for sale, a full and complete assortment of superfine and medium qualities of BROADCLOTHS and CASSIMERES, of every variety of colours, English, French, German, and American Manufacture, for sale by the yard, or will be made up in the latest and most fashionable manner and at short notice.

N. B.—A good assortment of ready made Clothing constantly on hand.

Also—TRIMMINGS of every Description.
Gardiner, Nov. 6, 1835 42

Almanacs for 1836.

MAINE Farmer's, Thomas's, People's, Queer, Comic and Miniature Almanacs, for 1836, for sale by the gross or single, at the Gardiner Book-store, by
PALMER & WASHBURN.
November 5, 1835. 42

Steam Boat Notice.



THE Steamer Macdonough will leave Gardiner on Monday next, the 9th inst, at 9 o'clock A. M. on her last trip this season.
THOMAS G. JEWETT, Ag't.
Gardiner, Nov. 2, 1835 42

To the Senate and House of Representatives of the State of Maine, to be assembled 3d. A. D. 1836.

THE undersigned, your petitioners, citizens of the State of Maine, respectfully represent, that in their opinion, a Rail Road, made from Belfast in the county of Waldo, through the towns of Belmont, Searsport, Appleton and Liberty, in said county of Waldo, and Washington, Patricktown, Windsor, Whitefield, Hallowell and Pittston in the counties of Lincoln and Kennebec, to some point on the Kennebec river opposite Gardiner, with liberty to extend the same through Hallowell to Augusta, would be of great public utility and benefit. Your petitioners, therefore, pray that they, with their associates and successors, may be made a body corporate, with powers to locate and construct said Rail Road, and contract and manage the same; and that you would grant to them all the powers and privileges incident to bodies corporate, with such facilities and means of carrying said object into effect as may be consistent with law and the public good.
D. LANE, and others.
October 20, 1835. 43

DISSOLUTION.

THE subscribers have dissolved their connexion in business as COUNSELLORS and ATTORNEYS at LAW. Persons having business in the office, may adjust the same, on application to either of them.
GEO. EVANS,
E. F. DEANE.

E. F. DEANE has taken the office lately occupied by the firm.

GEO. EVANS has opened an OFFICE in the new store directly opposite GARDINER HOTEL, and will continue the practice of his profession.
Gardiner, Oct. 30, 1835. 6w. 41.

SPLENDID ANNUALS FOR 1836.

THE Token and Atlantic Souvenir.—The Gift edited by Miss Leslie, just received and for sale at the Gardiner Book Store by
PALMER & WASHBURN.
Gardiner, October 16, 1835. 39.

NOTICE.

NOW all men by these presents, that I ELIJAH ROBINSON, of Richmond, State of Maine, do hereby relinquish to my son Josiah T. Robinson, his time, that he may forever, after this date, trade and act for himself, as though he were twenty-one.
ELIJAH ROBINSON.
Richmond, Oct. 1, 1835.

RUN AWAY.

FROM the subscriber on the 27th inst. an Indented Apprentice, by the name of ICHABOD PINKHAM. This is to forbid all persons from harboring or trusting him on my account, as I shall pay no debts of his contracting after this date. Whoever will return said boy, shall receive one CENT reward and no charges paid.
JOHN STEVENS.
Pittston, Oct. 30, 1835. 3w. 41

Strayed or Stolen.

FROM the pasture of J. D. GARDINER, a black three year old COLT, long tail, whoever will return said Colt or give information where she can be found, shall be suitably rewarded.
GEORGE FINN.
Gardiner, Oct. 30, 1835. 41

Kennebec Boom Company.

THE annual meeting of the Kennebec Boom Company stands adjourned to Wednesday, Nov. 11, 1835, at 10 o'clock A. M. at the office of P. Sheldon, Esq., in Gardiner.
DANIEL NUTTING, (Clerk of Boom Co.)
Gardiner Oct. 27. 41

KENNEBEC, ss.—

At a Court of Probate, held at Augusta within and for the County of Kennebec, on the last Monday of October A. D. 1835.

SARAH GILPATRICK, widow of THOMAS GILPATRICK, late of Gardiner in said county, deceased, having made application for an allowance out of the personal property of said deceased.

Ordered, That the said Widow give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Intelligencer printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said county, on the last Monday of November at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

H. W. FULLER Judge.

A true copy.

Attest: GEO. ROBINSON, Register.

KENNEBEC, ss.—

At a Court of Probate held at Augusta within and for the County of Kennebec on the last Monday of October A. D. 1835.

MERCY STAPLES Widow of ISAAC STAPLES

late of Gardiner in said county, deceased, having made application for an allowance out of the personal property of said deceased.

Ordered That the said Widow give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Intelligencer printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said county, on the last Monday of November next at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

H. W. FULLER Judge.

True Copy.

Attest: GEO. ROBINSON, Register.

Real Estate For Sale.

FOR sale a lot of land situated on the Southerly Side of the Litchfield road in Gardiner—adjoining land of Ichabod Plaisted. Said lot is but a short distance from the village and is valuable for tillage or Mowing land—Also another lot situated on the new road leading from Arch Morrill's Brick-Yard, conveniently located for building.—Persons wishing to purchase cheap will do well to examine the above.—Apply to
RICHARD CLAY,
GEO. PLAISTED,
or G. W. BACHELDER.
Gardiner, Oct. 23, 1835. if

COMMERCIAL HOUSES

BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steamboat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 23, 1835. if. 31.

Improved Clay and Brick MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINERY, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power thirty six or even more, finished Bricks may be cast in one minute, ready for drying. Those who are engaged in the manufacture of Bricks should be provided with one of these valuable Machines, the cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and several of them have kindly rendered Certificates of their approbation of the same.

ROBERT RANKIN.

FRANKFORT, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the Counties of Lincoln and Kennebec, hereby gives notice that said Machine—may be seen in operation at East Thomaston. Those who are engaged in the Brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKETT.

East Thomaston, August 21, 1835. if 31

E. HUTCHINS & CO'S

NEWLY IMPROVED

INDELIBLE INK.

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Ag'ts, Gardiner, Gardiner, Jan. 13, 1835. 8

REAL ESTATE FOR SALE.

THE subscriber offers for sale, the following real Estate, situated in the town of Hallowell, on the great River Road, leading from Augusta and Hallowell to Gardiner Village, viz: A Two story dwelling house, well finished throughout inside, and painted out-side, with two Chimneys, a handson yard in front of the House, a good STABLE, and a Shed reaching from the house to the Stable. A good Garden and a good well of water, and about half an acre of land with twenty-five young apple trees thereon, and part of them in a bearing state.

Said premises are at the lower part of Hallowell, adjoining Gardiner line, and about one mile from Gardiner Village; the situation is very pleasant, having a fine prospect of the Kennebec River, and would be a suitable and convenient place for a Mechanic or a seafaring man. For terms of payment, apply to the subscriber, living about half a mile from the premises.

E. W. ROLLINGS.

Hallowell, Sept. 25, 1835. if 31.

